

ὄνομα αὐτοῦ Ἐνως· οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα κυρίου  
τοῦ θεοῦ.

## ΔΕΥΤΕΡΟΝΟΜΙΟΝ - *Deuteronomy 4, 7*

### Deut 4

1<sup>11</sup> Καὶ νῦν, Ἰσραήλ, ἄκουε τῶν δικαιωμάτων καὶ τῶν κριμάτων,  
ὅσα ἐγὼ διδάσκω ὑμᾶς σήμερον ποιεῖν, ἵνα ζητε καὶ  
πολυπλασιασθῆτε καὶ εἰσελθόντες κληρονομήσητε τὴν γῆν, ἣν  
κύριος ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν. 2<sup>12</sup> οὐ προσθήσετε  
πρὸς τὸ ῥῆμα, ὃ ἐγὼ ἐντέλλομαι ὑμῖν, καὶ οὐκ ἀφελεῖτε ἀπ' αὐτοῦ·  
φυλάσσεσθε τὰς ἐντολὰς κυρίου τοῦ θεοῦ ὑμῶν, ὅσα ἐγὼ  
ἐντέλλομαι ὑμῖν σήμερον. 3<sup>13</sup> οἱ ὀφθαλμοὶ ὑμῶν ἐωράκασιν

<sup>11</sup> V. 1. ἄκουε, 2SPAM > ἀκούω; δικαίωμα, ατος, τό, *regulation, requirement, commandment* (“a regulation relating to just or right action,” B 249; L 1:115), cf. the related forms δικαίω, etc.; κρίμα, -ατος, τό, *judgment* (B567; L 2:267); διδάσκω, 1SPAI > διδάσκω; ποιεῖν, PAN > ποιέω; ζητε, 2PPAS > ζάω; πολυπλασιασθῆτε, 2PAAS > πολυπλασιάζω, *to be multiplied, to become numerous* (L 2:387), 3× in LXX, all Deut (8:1; 11:8) [-NT], cf. πολυπλάσιος, πολλαπλασιάζω, πολλαπλασιῶν (B 846f); εἰσελθόντες, AAPMPN > εἰσέρχομαι, adv ptcp, prob temporal; κληρονομήσητε, 2PAAS > κληρονομέω; δίδωσιν, 3SPAI > δίδωμι (the present tense makes sense either as present or future time reference). The singular imperative at the beginning of the verse is addressed to Israel as a nation (same as MT), though the following context shifts to the plural (W 67). The combination of δικαίωμα and κρίμα occurs a dozen times in Deut, mostly (8×) in chs 4–6. There are no equivalents for σήμερον or πολυπλασιασθῆτε in MT (σήμερον could come from parallel phrases elsewhere, e.g., vv 2, 40; see W 67). The phrase ἵνα + ζάω occurs 7× in Deut, elsewhere in OT only Jer 30:5 (MT, 49:11).

<sup>12</sup> V. 2. προσθήσετε, 2PFAI > προστίθημι, *to add to* (B 885; L 2:405), much more common in LXX (306×) than NT (18×), don't let the θεος fool you into thinking that this is a future passive—the θε/θε is part of the stem); ἐντέλλομαι, 1SPAI (dep) > ἐντέλλομαι, *to command* (B339; L 1:154), takes obj in dat; ἀφελεῖτε, 2P<sup>2</sup>FAI > ἀφαιρέω, *to take away, remove* (B 154; L 1:72); φυλάσσεσθε, 2PPMM > φυλάσσω. The combination of φυλάσσω + ἐντολή occurs 23× in Deut, twice as often as any other LXX book.

<sup>13</sup> V. 3. ἐωράκασιν, 3PRAI > ὀράω; no equivalent of πάντα in MT; ἐποίησεν, 3SAAI > ποιέω; τῷ Βεελφεγωρ, *at Baal Peor* (dat of place), 7177 7277, see Num 25; ἐπορεύθη, 3SAPI > πορεύομαι; ὀπίσω, *behind, after* (B 716; L 335), very common in LXX (461×) but only 35× in NT; ὅστις ἐπορεύθη ὀπίσω B. = *who followed the Baal of Peor* (i.e., the idol to the pagan god Baal located at Peor), the two uses of B. in this v are slightly

πάντα, ὅσα ἐποίησεν κύριος ὁ θεὸς ἡμῶν τῷ Βεελφεγῶρ, ὅτι πᾶς ἄνθρωπος, ὅστις ἐπορεύθη ὀπίσω Βεελφεγῶρ, ἐξέτριψεν αὐτὸν κύριος ὁ θεὸς ὑμῶν ἐξ ὑμῶν· 4<sup>14</sup> ὑμεῖς δὲ οἱ προσκείμενοι κυρίῳ τῷ θεῷ ὑμῶν ζητετε πάντες ἐν τῇ σήμερον. 5<sup>15</sup> ἴδετε δέδειχα ὑμῖν δικαιώματα καὶ κρίσεις, καθὰ ἐνετείλατό μοι κύριος, ποιῆσαι οὕτως ἐν τῇ γῆ, εἰς ἣν ὑμεῖς εἰσπορεύεσθε ἐκεῖ κληρονομεῖν αὐτήν· 6<sup>16</sup> καὶ φυλάξεσθε καὶ ποιήσετε, ὅτι αὕτη ἡ σοφία ὑμῶν καὶ ἡ σύνεσις ἐναντίον πάντων τῶν ἐθνῶν, ὅσοι ἐὰν ἀκούσωσιν πάντα τὰ δικαιώματα ταῦτα καὶ ἐροῦσιν, Ἴδου λαὸς σοφὸς καὶ ἐπιστήμων τὸ ἔθνος τὸ μέγα τοῦτο. 7<sup>17</sup> ὅτι ποῖον ἔθνος μέγα, ᾧ

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different, one the place, the other the idol there; ἐξέτριψεν, 3SAAI > ἐκτρίβω, *to destroy, rub out* (B 311; L 1:141f).

<sup>14</sup> V. 4. προσκείμενοι, PMPMPN > πρόσκειμαι, *to be devoted to, adhere to, keep close to* (B 881; L 2:402) [-NT]; ζητετε, 2PPAI > ζάω (form could also be subj, but that makes no sense here). Word order is certainly clumsy in English, but some is due to word order in MT (esp. the placement of πάντες after the verb); transl: “but all you who were devoted to the Lord your God are alive today.” The use of the phrase ἐν τῇ σήμερον for ׀׀׀ is “most unusual” (W 69) since the LXX normally translates this simply with σήμερον.

<sup>15</sup> V. 5. ἴδετε, 2PAAM > ὀράω; δέδειχα, 1SRAI > δείκνυμι, *to make known, point out, show* (B 214; L 1:96); κρίσις, -εως, ἡ, *judgment* (B 569; L 2:268) cf. δ. καὶ κρίμα, v 1 (MT is same in both); καθὰ, *just as* (conj; B 487; L 2:218), only 2x in NT, but 112 in LXX; ἐνετείλατό, 3SAMI > ἐντέλλομαι, *to command, give orders* (B 339; L 1:154), double accent is due to the enclitic following (μοι), takes obj in dat; ποιῆσαι, AAN (purpose) > ποιέω; εἰσπορεύεσθε, 2PPMI > εἰσπορεύομαι, *to go in, enter* (B 295; L 1:132); κληρονομεῖν, PAN > κληρονομέω.

<sup>16</sup> V. 6. φυλάξεσθε, 2PFMI > φυλάσσω; ποιήσετε, 2PFAI > ποιέω; both futures are imperatival with understood object from v 5: δ. καὶ κ. (W 70); causal ὅτι; σύνεσις, -εως, ἡ, *intelligence, understanding* (B 970; L 2:457); ὅσος, -η, -ον, *as many as* (correlative pron; B 729; L 2:341); ὅσοι ἐὰν = *whoever*; ἀκούσωσιν, 3PAAS > ἀκούω; ἐροῦσιν, 3PFAI > εἶπον (λέγω), intro direct discourse; ἐπιστήμη, -ης, ἡ, *understanding, knowledge* (B 381; L 1:175; the English *epistemology* will help you remember this word). Last clause needs a linking verb supplied; two nominative phrases, the one with the article (τὸ ἔθνος, note demonstrative and 2d attrib modifier: *this great nation*) is the subject. The last half of the v is a 3d class cond: protasis ὅσοι ἐὰν ἀκούσωσιν with apodosis καὶ ἐροῦσιν.... “The point being made is that πάντα τὰ δικαιώματα ταῦτα are obviously so wise and intelligent that anyone hearing them will praise Israel as being σοφὸς καὶ ἐπιστήμων” (W 70).

<sup>17</sup> V. 7. ποῖος, -α, -ον, *of what kind* (B 843; L 2:385), interrogative pron; ἐγγίζων, PAPMSN > ἐγγίζω; ἐπικαλεσώμεθα, 1PAMS > ἐπικαλέω, *to call upon, invoke* (B 373; L 1:170), usually mid voice. Using both ᾧ

ἔστιν αὐτῷ θεὸς ἐγγίζων αὐτοῖς ὡς κύριος ὁ θεὸς ἡμῶν ἐν πᾶσιν,  
 οἷς ἐὰν αὐτὸν ἐπικαλεσώμεθα; 8<sup>18</sup> καὶ ποῖον ἔθνος μέγα, ᾧ ἔστιν  
 αὐτῷ δικαιώματα καὶ κρίματα δίκαια κατὰ πάντα τὸν νόμον  
 τοῦτον, ὃν ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον; 9<sup>19</sup> πρόσεχε  
 σεαυτῷ καὶ φύλαξον τὴν ψυχὴν σου σφόδρα, μὴ ἐπιλάβῃ πάντας  
 τοὺς λόγους, οὓς ἐωράκασιν οἱ ὀφθαλμοί σου· καὶ μὴ  
 ἀποστήτωσαν ἀπὸ τῆς καρδίας σου πάσας τὰς ἡμέρας τῆς ζωῆς  
 σου, καὶ συμβιβάσεις τοὺς υἰοὺς σου καὶ τοὺς υἰοὺς τῶν υἰῶν σου·  
 10<sup>20</sup> ἡμέραν ἣν ἔστητε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν ἐν Χωρὴβ

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and αὐτῷ is redundant. The anarthrous θεός (MT is plural here) is deliberately contrasted with ὁ θεὸς ἡμῶν. The indefinite relative οἷς (ὅς) ἐὰν is often used in Hellenistic Greek for οἷς (ὅς) ἄν (GLXX reads ἄν here), which is an orthographic variant, here prob = *whenever* or possibly *whatever* (B 56, 268; L 1:125<sup>8</sup>). Transl 7a: “for what [other?] nation is [so] great for whom a god is near them as the Lord our God is near [us] in all things whenever we call upon him?” (or, “... in whatever we invoke him”; W 71 suggests: “in all the things about which we might invoke him.”) [<sup>8</sup>See also Deissmann, *Bible Studies*, 201–5; Thackeray, *Grammar of OT in Greek*, 67–68.]

<sup>18</sup> V. 8. The first phrase of v. 8 is identical with the first phrase of v. 7, q.v.; δίδωμι, which here translates MT’s יָדַן (יָדַן), is best translated *to set, place* (W 71).

<sup>19</sup> V. 9. πρόσεχε, 2PPAM > προσέχω, *to take care, pay attention to, devote* (B 879; L 2:401), takes obj in dat; φύλαξον, 2SAAM > φυλάσσω; σφόδρα, *very (much), extremely, greatly, exceedingly* (B 980; L 2:465), adv; ἐπιλάβῃ, 2SAMS > ἐπιλανθάνομαι, *to forget, neglect, overlook* (B 374; L 1:172); here λόγος should be understood in the sense “things, matters” rather than “words” (which are not “seen”; see L 284, *thing spoken of, matter*); ἐωράκασιν, 3PRAI > ὀράω; ἀποστήτωσαν, 3PAAM > ἀφίστημι, *to leave, remove, go away* (B 157; L 1:73), transl μὴ ... σου: “lest they [i.e., τοὺς λόγους] should leave your heart”; συμβιβάσεις, 2SFAI > συμβιβάζω, *to teach, instruct, advise, guide* (B 956; L 2:448), not a common word (10×, LXX; 7×, NT), but has a much more diverse semantic range than one would expect from LXX use;

<sup>20</sup> V. 10. The syntax and punctuation of v 10 is awkward. Rahlfs and Göttingen editions have no punctuation at the end of v 9, and a comma after the first word of v 10. The Cambridge LXX punctuates with a colon at the end of v 9 and no punctuation after the first word of v 10. The text above has been modified to follow the Cambridge LXX at this point since it appears to make the best sense of the text as it stands and also correlates with MT (which is likewise very abrupt at the beginning of v 10). There are several possibilities of understanding how ἡμέραν at the beginning of v. 10 relates to the context. It may be that ἡμέραν is an adverbial modifier of ἐωράκασιν back in v 9 (W 72), = “which your eyes say ... today”?), but that requires assuming a major disjunction in the syntax of the intervening clauses. It seems more likely that ἡμέραν functions resumptively to continue the admonition of v 9. The sense is thus, “... [lest you forget] the day in which you stood before the Lord...” (Thus also MT; see Craigie, *Deut.*, NICOT, 133. The NIV supplies “Remember” at the beginning of v 10, which amounts to the same



καὶ ἔγραψεν αὐτὰ ἐπὶ δύο πλάκας λιθίνας. 14<sup>24</sup> καὶ ἔμοι  
 ἐνετείλατο κύριος ἐν τῷ καιρῷ ἐκείνῳ διδάξαι ὑμᾶς δικαιώματα  
 καὶ κρίσεις ποιεῖν αὐτὰ ὑμᾶς ἐπὶ τῆς γῆς, εἰς ἣν ὑμεῖς  
 εἰσπορεύεσθε ἐκεῖ κληρονομεῖν αὐτήν. 15 καὶ φυλάξεσθε σφόδρα  
 τὰς ψυχὰς ὑμῶν, ὅτι οὐκ εἶδτε ὁμοίωμα ἐν τῇ ἡμέρᾳ, ἧ ἔλαλησεν  
 κύριος πρὸς ὑμᾶς ἐν Χωρηβ ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός. 16 μὴ  
 ἀνομήσητε καὶ ποιήσητε ὑμῖν ἑαυτοῖς γλυπτὸν ὁμοίωμα, πᾶσαν  
 εἰκόνα, ὁμοίωμα ἀρσενικοῦ ἢ θηλυκοῦ, 17 ὁμοίωμα παντὸς  
 κτήνους τῶν ὄντων ἐπὶ τῆς γῆς, ὁμοίωμα παντὸς ὀρνέου  
 πτερωτοῦ, ὃ πέταται ὑπὸ τὸν οὐρανόν, 18 ὁμοίωμα παντὸς  
 ἔρπετοῦ, ὃ ἔρπει ἐπὶ τῆς γῆς, ὁμοίωμα παντὸς ἰχθύος, ὅσα ἐστὶν ἐν  
 τοῖς ὕδασιν ὑποκάτω τῆς γῆς. 19 καὶ μὴ ἀναβλέψας εἰς τὸν  
 οὐρανὸν καὶ ἰδὼν τὸν ἥλιον καὶ τὴν σελήνην καὶ τοὺς ἀστέρας  
 καὶ πάντα τὸν κόσμον τοῦ οὐρανοῦ πλανηθεὶς προσκυνήσης  
 αὐτοῖς καὶ λατρεύσης αὐτοῖς, ἃ ἀπένειμεν κύριος ὁ θεὸς σου αὐτὰ  
 πᾶσιν τοῖς ἔθνεσιν τοῖς ὑποκάτω τοῦ οὐρανοῦ. 20 ὑμᾶς δὲ ἔλαβεν  
 ὁ θεὸς καὶ ἐξήγαγεν ὑμᾶς ἐκ τῆς καμίνου τῆς σιδηρᾶς ἐξ Αἰγύπτου  
 εἶναι αὐτῷ λαὸν ἔγκληρον ὡς ἐν τῇ ἡμέρᾳ ταύτῃ. 21 καὶ κύριος  
 ἐθυμώθη μοι περὶ τῶν λεγομένων ὑφ' ὑμῶν καὶ ὤμοσεν ἵνα μὴ

<sup>24</sup> V. 14. διδάξαι, AAN > διδάσκω; εἰσπορεύεσθε, 2PPMI > εἰσπορεύομαι; κληρονομεῖν, PAN > κληρονομέω. Two acc substantives with an inf in LXX (ποιεῖν αὐτὰ ὑμᾶς) normally places the “so-called subj” first, followed by the obj of the inf (W 74, but for NT, see Wallace, *Grammar*, 192–97, esp. 193 n.62; Wallace’s comments need to be tested against LXX usage). “Moses’ role in the covenant is also divinely dictated; it is described as διδάξαι ὑμᾶς δικαιώματα καὶ κρίσεις. The Ten Words were spoken directly by God to the people; now Moses is to teach them how these are to be realized in their lives. What this means is that the δικαιώματα καὶ κρίσεις constitute the practical exposition of the principle demands laid down by God in the Ten Words” (W 74).